/297 cont./

B 527 535 773 *[191] According to everything that the natives told us about the festivals, they primarily amounted to what they thought were riotous feasting and drinking bouts. Bakaïrí legend describes the origin to us in the same way. Kame, the tribal ancestor of the Arinos tribes, built the first flute house, carved the first flute, invited his friends to the dance, and served them starch-paste. Keri, the tribal ancestor of the Bakaïrí, who most eagerly competed with Kame in invention, for his part invited Kami to the dance; the legend tells us in what manner the festival took place and speaks of the makanari and the imeo, the straw costumes without face-masks, but with characterizing and partly disguising headdresses, as Keri's invention.

B 527 535 539 "Keri, too, called his people together. Toward evening they went dancing on the village plaza. Then from the house Keri fetched pogu to be drunk. Immediately thereafter they plaited makanari. Keri called Kame. Many people came and Keri was master of the dance. They danced all day. Toward evening they rested. After dark they danced all through the night. Early in the morning they went to the river to bathe. After the bath they came to the flute house. They began with the imeo and danced the whole day. They likewise danced all night. -- Then the festival was at an end."

B T 527 535 628 648 B *[191] A noteworthy feature of the legend is the circumstance that the different tribes united for the dance festival. It is a universal custom that the villages invite one another to the big festivals. Friendly neighboring tribes also send numerous participants. In 1884, when we met the Trumaí and Kamayurá /Camayura/ together (see p. 105), the two tribes had just celebrated a joint festival.

B *191 177 535 For one thing it is understandable under these circumstances that an exchange and leveling out between the customs and dance gear of the tribes takes place. /298/ Each tribe knew the songs of the neighboring tribes, without understanding their content precisely, as we learned in numerous cases; one tribe would also become acquainted with new types of masks from another, and finally the mereschu design, to which I shall come back after describing the masks, gained its general distribution.